

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"*Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward.*"—PAUL.

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THE DARK DAY OF THE UNITED STATES.

In the current Number of the *Star* will be found a notice of the transmission of President Buchanan's Message to the Congress of the United States. It has never fallen to the lot of any former President of the United States to speak to the nation under such hopeless circumstances as those of the present. Not in the experience of that nation has its political atmosphere been so overcharged with the dreadful combustibles of civil war. Never was there a period since the birth of that once mighty and glorious confederation of States and Territories, when the dissolution of the Union appeared so inevitable,—never the close of a year so ominous to America as that of 1859, nor the opening of one so full of difficulties and even horrors as that of 1860. No Message has been transmitted to Congress under such trying circumstances; and, with such a gloomy present hanging over the nation, and a terrible frowning future in view, we may reasonably conclude that no President ever laboured under so thorough a gloom of spirit—so black a cloud of despair, as Mr. Buchanan, while giving birth to his last Presidential Message. Even though Mr. Buchanan were a Prophet, there is no glorious peaceful future to predict for the American people; but gloom, gloom, strife, strife, trouble, trouble were before him; and even though he were the greatest of American statesmen, he would not be powerful

enough to stop the mad rush of his nation to destruction, or avert the judgment of an offended God, or place the American people again upon that proud pinnacle from which they have fallen.

What, then, could be expected from Mr. Buchanan's Message more than it gives? or why should any expect his aged human arm to save his mad, lawless, wicked countrymen? He is but a man at best, and at the head of a nation who has rejected the Gospel, put to death Prophets, and sought all the day long to destroy or exterminate the Saints of the Most High. Indeed, even during his presidential administration, we have seen the whole nation willing—aye, madly eager to rush to the extermination of the Saints. When the United States committed this crowning sin, President Buchanan was at the head of the nation, and he sent the flower of the armies of the Federal States and Territories to exterminate the Saints by the sword of their countrymen.

Mr. Buchanan, then, is at the head of a nation whose cup of iniquity is nearly full, and the chief of an administration with so terrible an account to meet. Under such circumstances, in view of a dark future, without power or virtue to save the Union, or time to avert the calamities before retiring from office, President Buchanan sends his last Message to Congress. With such a dark prospect before him, and perhaps with the voices of

invisible powers whispering awful predictions of the downfall of that once mighty confederacy of nations, all that could be expected of Mr. Buchanan was that he should make out as favourable a case as possible. Still there is nothing in the Presidential Message to inspire hope; and perhaps no former Message was ever sent to Congress with an aspect so funeral-like as Mr. Buchanan's last Message. Indeed, it seems very like an official funeral sermon over the virtual death of the Union, with an attempt to put on the least gloomy appearance possible for the comfort of its friends and well-wishers.

After acknowledging that "deep and heartfelt gratitude is due to that Almighty Power which has bestowed upon us such varied and numerous blessings throughout the year," and dismissing in one short sentence the "general health of the country," "unusual plentiful" "harvests," and the "prosperity" that "smiles throughout the land," Mr. Buchanan says—

"Indeed, notwithstanding our demerits, we have much reason to believe, from the past events in our history, that we have enjoyed the special protection of Divine Providence ever since our origin as a nation."

Now, we could record our belief that America has been under the "special protection of Divine Providence" "ever since" its "origin as a nation." Indeed, we could make the view of the special protection of Divine Providence over that chosen land much broader than that Mr. Buchanan takes, extending long before the origin of his nation. But this must be reserved for a future occasion. At the same time, we are sensibly impressed with the awful fact that a nation which has "enjoyed the special protection of Divine Providence" may forfeit that special protection by its "demerits." Then is their condition the most woful that can be conceived, for it is indeed an awful thing to lose the special protection of Divine Providence, and incur his special displeasure and wrath. The long-scattered Israelites are proof of this; and such is now the awful condition of the United States. Their "demerits" have been so great and numerous, that they have forfeited the "special protection of Divine Providence"; and they are now stained with the blood of Prophets, bur-

dened with retribution's imperative account of the Saints' wrongs, sufferings, and oft-attempted destruction; and now above them is hung the dreadful cloud of God's displeasure and vengeance.

After claiming for the United States the "special protection of Divine Providence," as proof thereof, Mr. Buchanan continues—

"We have been exposed to many threatening and alarming difficulties in our progress; but on each successive occasion the impending cloud has been dissipated at the moment it appeared ready to burst upon our head, and the danger to our institutions has passed away. May we ever be under the Divine guidance and protection!"

Mr. Buchanan does not seem to realize that nations as well as individuals have an agency, for which they are responsible, even as he appears blind to the awful fact that the people of the United States, as a nation, have forfeited, by their "demerits," the special protection of Divine Providence, and are now under the curse and wrath of God. Their "demerits" directly against him will make a fearful account; for they have cast from them the message which in mercy and salvation he sent to that nation above all others,—a message of infinitely greater importance than any Presidential Message; they have driven and sought the destruction of his Saints all the day long; they have put to death his Prophets, and murdered many of their followers; and, finally, Mr. Buchanan himself sent the armies of the United States to scatter and exterminate his people, and to sweep from the earth his great Latter-day Work. These are the blackest of all their "demerits." In fact, the term is by far too weak to express the enormity of such sins; and these black sins have become one vast and dark "cloud" "impending" over the nation, that will not be "dissipated at the moment it" appears "ready to burst upon" their "head." It will burst upon the head of that nation which has been so guilty in the sight of Heaven; and the "danger" to their "institutions," which their sins against God and humanity have brought about, will not be found, by Mr. Buchanan's successors, to have "passed away." Indeed, who now can predict, or who guarantees the number of his successors? or who shall say that Congress has not received nearly the last Message

from a President of the United States of North and South? In fact, a virtual separation has already taken place between the North and South, and a host of Congress-men of both sections are ready for a formal disunion. Moreover, entire States back up their representatives in this readiness; and South Carolina not only expresses readiness, but advises her sister States of the South to be prompt and dissolve the Union at once, before the North gains the advantage over them by electing a Black Republican President.

The Prophet Joseph Smith, in a revelation and prophecy published in the "Pearl of Great Price," and "given December 25th, 1832," declares thus:—

"Verily, thus saith the Lord concerning the war that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls: The days will come that war will be poured out upon all nations, beginning at that place; for behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called; and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass, also, that the remnants who are left of the land [meaning the American Indians,] will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles [meaning the people of the United States,] with a sore vexation; and thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation, and chastising hand of an Almighty God, until the consumption decreed hath made a full end of all nations, that the cry of the Saints and of the blood of the Saints shall cease to come up in the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

We have not quoted this revelation with the view to attempt to do justice to its many points and wonderful predictions; for, though but short in its word-

ing, it is so full of matter, that a series of articles would not be too much to bring out its points and predictions, glancing at events since it was given in 1832, and looking into the dark future directly before us. The time is coming, and seems near at hand, when not only this revelation, but many others of Joseph's revelations and prophecies must be brought before the world, and their truth forced upon nations by the course of events and the fulfilment of those prophecies. They will bear publishing, and republishing, and repeated urging home upon those whom they concern; for be it known that Joseph's prophecies and their fulfilment concern this generation more than all besides. We have quoted this revelation now, because it is pertinent, and leave it chiefly to speak for itself, simply remarking that in 1832 its fulfilment seemed very unlikely, and that the Church of Latter-day Saints had not been founded two years, nor did it appear in human calculation that in the United States the Saints could have passed through their subsequent experience, and that "the cry of the Saints and the blood of the Saints" would, as it appears, with constant and irresistible importunity, "come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies." At that time, America, for its liberal institutions, its rights respecting society, and its constitutional unlimited religious toleration, was the boast of America's proud and favoured sons, and the admiration of all the liberal and tolerant in religion and politics of every nation who had heard of the fame of fair Columbia—the rising empress of the world. Then that wonderful Union was powerful and disposed for the mutual good, peace, and amity of its States and Territories; and that Union was a constant terror to the despots and tyranny of Europe.

But what now is the condition of America?—what the strength of her once mighty Union? How does she stand within herself? and how stand in the sight of those nations that once trembled in view of her Union, and shook at the sound of her liberal institutions and her unlimited religious liberty? Why, her society is nearly in a state of anarchy and general strife. Deadly hatred of one another, lawlessness, ruffianism, mobocracy, insurrections, horrid cruelty, defiant daylight murder, bowie-knife argu-

ments, Lynch-law justice, revolver courtesy, cut-throat fraternity, vigilance committees, and rowdyism on the judgment seat and in the Congress and Representative Halls of the nation, are now the distinguishing characteristics of American society. As for the Union, it is now virtually dissolved. The Liberal leaders and Democracy of Europe can no longer hold up America and her institutions as the pattern and light and hope of the world; and though the trans-atlantic state of society affords no sound argument against truth and Liberal institutions in Europe, Liberal leaders shirk the very name of America, lest it should throw a slur upon their cause, and give their opponents the advantage. Now, instead of being a terror to the despotic nations of Europe, or a power to lead, or be allied with, or feared, European statesmen must in secret laugh to scorn that once mighty confederation of nations. They know that the dark day of America has come, and that the dissolution of the Union is near; and people generally are looking for a fearful deadly struggle between the North and South, and repeated rising of slaves against their masters. There have recently been two negro insurrections,—one, the notorious Harper's Ferry insurrection, and another negro insurrection at Bolivar, in Missouri, which has just occurred. There is every prospect of the slaves rising, some day, and executing a horrid massacre upon their master's wives and children; and there is every reason to believe that the hatred and strife of the North and South will increase and spread, until civil war shall rage with such fury, and such dreadful slaughter of life, and numerous fiendish horrors, as to form a spectacle more fearful and hell-like than has ever been seen in the experience of mankind. Indeed, there is every appearance that when once the North and South let loose upon each other the "dogs" of civil "war," the horrid carnage will not cease until the wicked and lawless and blood-stained of that nation have devoured each other nearly to a man. After the dreadful civil strife has once commenced, and the fratricidal swords of North and South have been bathed in the blood of brothers and countrymen, we may hope for nothing more than truces of war, and fitful lulls of the raging hurricane of strife, to give the combatants breathing time. These lulls, instead of being propitiations of lasting peace and reconciliation of

the North and South, will be more likely to give birth to double dealing, advantage-taking, diplomatic tricks, treachery, surprises, &c.; for once the North and South become divided, with civil war fairly begun, it will be by far too much to expect that they will, when meeting during momentary cessations of strife, in love and brotherhood again grasp each other's hands, and in frankness and sincerity throw away discord, cultivate forbearance and mutual good, and re-unite in strong federal bonds. No: their hands will then have been dyed deep in each other's blood, and the slaughter and desolation which Northerners and Southerners will have mutually carried to each other's families will utter, trumpet-tongued, ten thousand cries of vengeance, while distrust and unquenchable hatred will increase until the fury of the hellish fire will have burnt itself out, leaving that once God-favoured nation little more than the ashes of its society and the ruins of its cities. Such seem to be the dark prospects now before the United States; and their day of full calamities appears very near, and their terrible bloody struggle close at hand.

This being the present state of American society, and the dark prospects before it, the "demerits" of the people of the United States must have been equally fearful, and their sins as black as the day before them; for those "demerits" and those sins must have been the causes which have produced the effects now seen in the condition of American society. It is almost mockery for Mr. Buchanan now to claim for the United States "the special protection of Divine Providence," and to add, "May we ever be under the Divine guidance and protection!" Surely there is little of the Divine Spirit in a nation where even its rulers and representatives are but little better than ruffians and banditti, and where rowdyism and lawlessness are the order of the day. That nation was once under "the special protection of Divine Providence," and God sent to them a "special" message and a "special" day of opportunities by one of the greatest of Prophets. But they rejected him, and the special message, and their special day of opportunities; and the cry of Saints, with their wrongs and their repeated drivings, and the cries of the blood of Saints and the blood of Prophets and Apostles, and, finally, the injustice of

the intended exterminating Utah Expedition, and the pleadings of the last exodus of the Church have gone up into the ears of the Lord of Sabaoth. Surely for this the Lord has given them over to the buffetings of Satan, and left the wicked

to destroy the wicked. Because of their many "demerits" and special sins, they have lost "the special protection of Divine Providence." The dark day of the United States has indeed come.

HISTORY OF JOSEPH SMITH.

(Continued from page 40.)

August, [1843.]

Then several questions were asked as follows:—

1. Can any officer in any Branch of the Church say that his word is law and shall be obeyed?

Answer. He can say that his word is law; but does that make it so? Yes, if he has the law of God, and delivers it: otherwise, it is not.

2. Is it right for a Priest to be appointed to accompany a Teacher to visit the house of each member, when his duty is set forth in the Covenants?

Answer. Yes. Any officer from a High Priest to a Deacon may visit the Church or members, and be set apart for this purpose, if the Church will receive it.

3. Can a Branch of the Church make by-laws on the principle of expediency, which are not specified in any revelation?

Answer. Yes; if they wish, they may make laws to stick their fingers in their eyes: but it is like the man who habituated himself to sticking his finger into a knot-hole in a board partition every morning, until custom compelled him to do it; for, having omitted it one morning, he felt so curiously at the breakfast table, that he could not eat. He then be思ought himself, went and put his finger into the knot-hole, and returned with a good appetite, and eat a hearty breakfast.

Elder Young said that if Elders or High Priests are so situated that they cannot get word from the Prophet or the Twelve Apostles, they may get a revelation concerning themselves. The Twelve may get a revelation in any part of the world concerning the building up of the kingdom, as they have to establish it in all parts of the world. So any person can ask the Lord for a witness concerning himself, and get an answer; but not to lead the Church: that belongs to the head of the Church.

Conference met at half-past ten o'clock, according to adjournment. Meeting opened

by singing. Prayer by Elder J. M. Grant. The congregation was then addressed by Elder W. Woodruff from 2 Peter i. 20, 21: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

If the prophecies that had been fulfilled were fulfilled literally, in like manner would those prophecies which are still unfulfilled be fulfilled literally. The gathering of the Saints, the building up of Zion, the gathering of the Jews, the rebuilding of Jerusalem, the establishing of the Church and kingdom of God in the last days, and the preaching of the Gospel to all the world are events looked for by the Latter-day Saints. And notwithstanding these things are unpopular, and not looked for or believed in by the world, yet we feel encouraged to persevere and press forward in assisting to accomplish these great and glorious things, with a firm belief that they will as truly be brought to pass and perfected as those things were which were prophesied in ancient days. He also bore testimony of the truth of the Book of Mormon, Book of Doctrine and Covenants, and of Joseph Smith being a Prophet of God.

Elder Kimball gave his testimony, when the meeting took a recess for two hours.

In the afternoon, after Elder J. E. Page had addressed the meeting, Elder George T. Leach was appointed to preside over the Church in New York, in place of Elder L. R. Foster, who was about to remove to Nauvoo. After which, several children were blessed, and the meeting adjourned until evening; at which time Elder O. Pratt addressed the people in an edifying manner concerning the Book of Mormon, its history, what it was, &c.; that it was a history of nearly one-half of the globe, and the people that inhabited it; that it gave a history and names of all those cities which have been of late discovered by Catherwood and

Stephens; that it spoke of the establishing of our Government; and, what is more highly interesting, it reveals its final fate and destiny; so that, by reading the Book of Mormon, you can clearly see what will befall this nation, and what will be its final end. In that book you will find recorded the pure principles of the Gospel of Jesus Christ as taught by himself on the continent of America, so plain that no two persons could disagree as to the points of doctrine set forth. He then bore testimony of the truth of Joseph Smith, junior, being a Prophet of God, and that the Book of Mormon was true; also that the Church of the Latter-day Saints was the Church of God. He spoke about two hours; and after he closed, five children were blessed, and then the people were dismissed."

I attended meeting at the Stand at ten, a.m., and made a few remarks; the following report of which is by Dr. Willard Richards:—

"Two weeks ago, to-day, something was said about Elder Sidney Rigdon, and a vote was taken to disfellowship him, and to demand his license, on account of a report brought by Elder Hyde from Quincy.

He then read a letter from Thomas Carlin to S. Rigdon, as follows:—

'Quincy, Illinois, August 18, 1843.

Dear Sir,—Yours of the 15th instant was received, but not in time to answer it by return mail. You say that a Mr. Orson Hyde, on board of the steamboat *Anacostia* a short time since, was told by an officer of the boat that a Mr. Prentiss, in the vicinity of Quincy, said that some person in high standing in the Church of Latter-day Saints in this place (Nauvoo) had an interview with you, (me,) said he would use all the influence that his circumstances would admit of to have Joseph Smith arrested and delivered into the hands of the Missourians, &c. This interview is said to have taken place at the time the first warrant was issued against Smith, and that since the last warrant was issued, that the same person had written to you, (me,) or had an interview with you, giving the same assurances. It has been publicly said in this town that I (Sidney Rigdon) was the person who had this interview or interviews and correspondence with you. Now, sir, it gives me pleasure to be perfectly able to disabuse you. I have not seen you, to my recollection, nor had any correspondence with you, until the present, since 1839; and, in all the intercourse I have had with you, I have always looked upon you as one of the most devoted followers of Joseph Smith, and one of the

pillars of the Church of Latter-day Saints. I never sought, through the aid of any person, to entrap Joseph Smith. A faithful discharge of my official duties was all that I attempted or desired.

Very respectfully,

Your obedient servant,
THOS. CARLIN.'

He then resumed:—"The letter is one of the most evasive things, and carries with it a design to hide the truth. Has any man been concerned in a conspiracy to deliver Joseph Smith to Missouri? If so, who?"

He then read the 7th chap. Hebrews. "Salem is designed for a Hebrew term. It should be Shiloam, which signifies righteousness and peace: as it is, it is nothing—neither Hebrew, Greek, Latin, French, nor any other language.

I say to all those who are disposed to set up stakes for the Almighty, You will come short of the glory of God.

To become a joint heir of the heirship of the Son, he must put away all his tradition.

I prophesy and bear record this morning that all the combined powers of earth and hell shall not and cannot ever overthrow or overcome this boy; for I have a promise from the eternal God.

If I have sinned, I have sinned outwardly; but surely I have contemplated the things of God.

Respecting the Melchizedec Priesthood, the sectarians never professed to have it; consequently, they never could save any one, and would all be damned together. There was an Episcopalian priest who said he had the Priesthood of Aaron, but had not the Priesthood of Melchizedec; and I bear this testimony, that I never have found the man who claimed the Priesthood of Melchizedec. The power of the Melchizedec Priesthood is to have the power of 'endless lives'; for the everlasting covenant cannot be broken.

The law was given under Aaron for the purpose of pouring out judgments and destructions.

The sectarian world are going to hell by hundreds, by thousands, and by millions.

There are three grand orders of Priesthood referred to here.

1st. The King of Shiloam (Salem) had power and authority over that of Abraham, holding the key and the power of endless life. Angels desire to look into it, but they have set up too many stakes. God cursed the children of Israel, because they would not receive the last law from Moses.

The sacrifice required of Abraham in the offering up of Isaac shows that if a man would attain to the keys of the kingdom of an endless life, he must sacrifice all things. When God offers a blessing or knowledge to a man, and he refuses to receive it, he

will be damned. The Israelites prayed that God would speak to Moses, and not to them; in consequence of which, he cursed them with a carnal law.

What was the power of Melchisedec? 'Twas not the Priesthood of Aaron which administers in outward ordinances and the offering of sacrifices. Those holding the fulness of the Melchisedec Priesthood are kings and priests of the Most High God, holding the keys of power and blessings! In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to to the sons and daughters of Adam.

Abram says to Melchisedec, I believe all that thou hast taught me concerning the Priesthood and the coming of the Son of Man; so Melchisedec ordained Abram, and sent him away. Abram rejoiced, saying, Now I have a Priesthood.

Salvation could not come to the world without the mediation of Jesus Christ.

How shall God come to the reseas of this generation? He will send Elijah the Prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation.

Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.

The anointing and sealing is to be called, elected, and made sure.

'Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually.' The Melchisedec Priesthood holds the right from the eternal God, and not by descent from father and mother; and that Priesthood is eternal as God himself, having neither beginning of days nor end of life.

The 2nd Priesthood is Patriarchal authority. Go to and finish the Temple, and God will fill it with power; and you will then receive more knowledge concerning this Priesthood.

The 3rd is what is called the Levitical Priesthood, consisting of Priests to administer in outward ordinances, made without an oath; but the Priesthood of Melchisedec is by an oath and covenant.

The Holy Ghost is God's messenger to administer in all those Priesthoods.

Jesus Christ is the heir of this kingdom—the only begotten of the Father according to the flesh, and holds the keys over all this world.

Men have to suffer that they may come up on Mount Zion and be exalted above the heavens.

I know a man that has been caught up to the third heavens, and can say, with Paul, that we have seen and heard things that are not lawful to utter."

Fifteen minutes past one, closed my address.

Sidney Rigdon said:—"I never saw Governor Carlin but three times, and never exchanged a word with any man living on the subject. I ask pardon for having done anything which should give occasion to make you think so.

In the evening, attended Council and prayer meeting with my brother Hyrum, N. K. Whitney, Willard Richards, William Law, and William Marks.

Monday, 28th. I was visited by a delegation of Pottawatamie Indians.

Tuesday 29th. Elder Brigham Young paid a visit to James Arlington Bennett, Arlington House, Long Island, and baptized and confirmed him next day.

I held a Mayor's Court, and tried several cases. Erastus H. Derby was bound over to keep the peace for six months. Previous to the close of the trial, he gave up his license as an Elder to the Church Recorder.

Wednesday, 30th. The Nauvoo Neighbour publishes the following article:—

"The following is extracted from the Boston Bee, and reflects great credit upon the writer. Whoever 'Viator' is, he has proven himself to be a man of sound sense and discernment, and of no ordinary legal talents. The sentiments advocated are those that we have always contended for. It is the only common sense view of the subject that can be taken; and we think that, on a 'sober second thought,' when the film of superstition and prejudice is removed, it is the only light that it will be seen in by all intelligent men.

VESTED RIGHTS OF NAUVOO.

Mr. Editor,—After an abrupt leave, I am in Nauvoo again; and having been for many years what is called a Constitutional man, and feeling a deep interest in the common welfare of all; so far as the rights of 'life, liberty, and the pursuit of happiness' are concerned, you will pardon me, as a legal advocate of vested rights, (not your religious tenets, or any other's, for I consider them as a matter connected with the soul,) for once more offering you a little 'Bee Bread.'

I am much pleased with the liberal powers of the Charter of the goodly city of Nauvoo. The *vested rights* in that public document are sufficient for all necessary purposes of a people whose greatest object appears to be to benefit mankind in this world, and happyify them in the next. It is evident, on the face of the instrument in question, that the

Legislature of Illinois, or more properly the people of Illinois through their representatives, have vested in the corporate body of Nauvoo, over a certain district of territory which may be increased in size at pleasure,

all the rights, privileges, and powers which the said State possessed in her constitutional capacity, or could claim under the broad folds of the Constitution of the United States.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 28, 1860.

THE GATHERING.—We have occasionally endeavored to lay before the Saints the subject of Emigration, the principle of gathering together to the place appointed of the Lord, and point out in some degree the advantages to be gained, and urge the necessity of obeying the command. The subject to us appears of so great importance, that we cannot refrain from again calling the attention of the Saints to it.

To us the necessity of immediate obedience to that command of increased exertion and determination on the part of the Saints to speedily gather to the Zion of the Lord appears more imperative than ever. The Lord is working with the nations of the earth in a manner to bring about the speedy fulfilment of both ancient and modern prophecy. Event follows event with such great rapidity, revolution treads upon the heels of revolution in such quick succession, and change follows change so closely, that the whole world seems in commotion, and distrust, jealousy, and an entire want of confidence seem to have taken possession of the whole human family, and pervade the whole world. As a heavy body dropped at a great distance above the earth increases in force and velocity as it approaches the earth, so does the world in its probationary course seem to increase in rapidity, and crowd on and huddle together, as it were, the events that herald the approach of the last days. The Saints who enjoy the Holy Spirit of our God can see his hand in all these things, and the fulfilment of prophecy daily taking place, and the way of emigration becoming year by year more difficult and liable to interruption. This, then, should stimulate them to renewed exertion, to bring every lawful and righteous means into requisition to effect a speedy exit from these lands, and gather to the Zion of the Lord—to the bosom of the Church. The faith of the Saints is made manifest by their works and their willingness to receive the suggestions, and adopt the plans devised and proposed for their good, and for rolling on and accomplishing the work of the last days. We are happy to know that many of the Saints have manifested their faith in the plans proposed by the servants of the Lord for the accumulation and saving of the means for their emigration; and that the adoption of and faithful adherence to these plans has realized to them the blessings promised; and that many, by their labor and savings of the last two years, have secured to themselves the means of going home to receive the blessings and rewards of the faithful. There are many, also, who have not yet secured enough to take them home, who have, nevertheless, done exceedingly well, and been blessed of the Lord, and who, if they will continue in welldoing, will in due time be gathered home with joy and rejoicing. Still we are confident that much more might have been done, and that many, through want of faith, and ignorance of their own powers, have done but comparatively little, who might have now been in a position to gather with their brethren. To such we would say, Lay hold,

in faith, of the plans proposed and counsels given, and add works to your faith, and see if the promises of the Lord through his servants are not fulfilled in your behalf. And some there are, we are sorry to say, who are folding their hands, and waiting for the Lord to do their work for them. To such we would say, You are mistaken. The Lord is waiting for you; and unless you repent and throw off this indolence and inactivity, and lay hold of the work before you with energy and a determination to overcome every obstacle, your day of opportunities will pass, and you will still be waiting. The kingdom of God will be built up and established, his blessings will be bestowed upon those who have been faithful and diligent in the work, and you will not be partakers. We may refer to this subject again on a future occasion.

PRESIDENT BUCHANAN'S MESSAGE TO CONGRESS.—On the 27th of December, President Buchanan transmitted his Meassage to Congress. Although the House had not succeeded in organizing itself, it appears that the President did not deem it wise to tarry any longer for that event before making Congress acquainted with this important document.

The Presidential Message being the official summary of the year, as well as a statement of present interests and a reflection of future policy, these Messages justly deserve to be considered as forming the capitals of American history, and their transmission to Congress as the great event to the American people of each succeeding year.

The passing events in the current history of the United States are continuously of a startling import; and while every year the interests of that mighty Federal organization of States and Territories grow so numerous, they become equally complicated; and while those interests must of necessity every year reach deeper into the great heart of the Federal Union, and touch more of the very vitals of its States and Territories, those interests are constantly becoming more radically antagonistic. Each Presidential Message, therefore, becomes bigger with importance; for it has to deal with more important events, and ought to give a comprehensive and just summary of the nation's history of the year, and the lessons which that history illustrates. It should be more searching in its probes, and more effectual in its proposed remedies, inasmuch as it has to search deeper and uglier wounds, and to attempt the healing of diseases which are fast affecting the great heart and vitals of the nation. It should be more profound and reconciling in proportion as it has to deal with increased and conflicting interests, and bold in the spirit of truth and justice as becomes the leading spirit of a mighty empire.

The American people, and indeed the people of the "mother country" also, wait with intense anxiety for these yearly Messages. Although it would have been far too sanguine for the American people to have expected President Buchanan's Message for 1859 to be so broad in scope, and so miraculous in its results and remedies, as to meet the radical difficulties and heal all the deep wounds of the nation, and by far too much to demand of him such a miraculous document, yet doubtless they have anxiously desired to see how good a summary could be made for 1859, and the hopes of Government for the Union and the future. At the same time, there is no doubt that the people of the United States, and indeed the people of other nations also, are apprehensive of coming difficulties and great danger to the Union; and though a masterly summary of the year, embracing an exposition of any liberal, reconciling, and statesmanlike policy, must be very gratifying, but few anticipate any effective remedy lastingly conservative of the Union. The thoughtful and well-wishers of

the Union rather hope that the evil day of its dissolution will be kept back, than expect that it will never come.

It is with some such views and reflections as the above that Mr. Buchanan's Message will be received and read. On the whole, it may be said to be satisfactory, and as good as could be expected, considering the fearful state of society in America, and in view of the cloud of horrors that seems to hang over the horizon of that nation's future. It is, for such an important national document, comparatively brief. Indeed, President Buchanan seems desirous to get over his arduous task. The two points which he dwelt most upon belong to the slave question. The first point bears upon slavery as belonging to the institutions of the nation, in which is included a glance at the Harper's Ferry negro insurrection; and the second point bears upon the re-opening of the slave trade, which he earnestly deprecates. These two points occupy nearly half of the Message. There is nothing in it relative to Utah, though President Buchanan could have reported to Congress very favourably of that Territory, and how like gold it has come forth from the furnace. There is a saying that no news is good news; and perhaps, under the circumstances, an absence of condemnation upon Utah should be considered high eulogy. We will, therefore, not complain.

FAITH *versus* FAITH AND WORKS.

The prospectus of a "Revival" publication now in course of issue contains the following words:—

"Only believe! and you shall be saved,
And heaven is yours for ever."

Now, this idea, that individuals, by sheer thought producing faith, or simple belief produced by mere hearing, (for the words amount to nothing more than this,) could obtain an eternal salvation and immunity from all past and future transgressions, is so monstrous, that we might well doubt if any person existed fanatical enough to receive it as truth, did not our experience prove that such is the case; and the lamentable fact indisputably exists that thousands and hundreds of thousands base their hopes of everlasting bliss upon it.

The "indulgencies" of the fifteenth and sixteenth centuries had a show of reason with them, for they required payment for their presumed blessings; but here the crowning blessing of existence is presumed to be received by the vilest of the vile—even by the murderer who "cannot have eternal life abiding in him," through merely believing in Jesus and his sacrificial atonement.

Of course, like all other theories of

Christian sectaries, this has a supposed foundation in Scripture. This supposed basis, however, we will proceed to examine.

The writings of Paul are particularly quoted in support of it, as he writes more pointedly of faith and its power, of grace and its effects, than any other of the sacred penmen. In writing to the Ephesians, he says, "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Ephes. iii. 8, 9.) This seems, at a cursory glance, to favour strongly the "mere belief" salvation principle; but when we consider closely the foundation of the great redemption scheme, we come to a different conclusion. Man, placed in a state of antagonism to God, could not of himself alone take the first step towards propitiating the Divine Majesty whose laws had been broken and commandments disregarded. Weak and powerless in this respect, he had no avenue of escape from the punishment decreed upon transgressors, till God, in his abundant mercy, determined in the councils of eternity on a plan whereby man could regain his lost position, through sending forth, in "the fulness of time," his own Son, "the

Lamb slain from the foundation of the world." Seeing, then, that man had no power of himself to take the first step towards securing his own salvation, well might Paul say, "By grace are ye saved, for it is the gift of God;" and man could find no room for boasting of his own power or prowess; for if God had not put the means in his possession, his case was hopeless indeed. But the passage does not argue that man had no work to perform in availling himself of the salvation offered.

Again, in Romans iii. and xxviii., he says, "Therefore we conclude that a man is justified by faith, without the deeds of the law." This and many other passages of the same purport could be produced from the Epistles to the Romans and Galatians, all having a peculiar tendency; and for us to understand the *animus* that prompted them, it is first necessary that we should inquire into the peculiar circumstances in which Paul was placed, the people whom he was addressing, and the mission which was given him. Paul has not inaptly been termed the "Apostle of the Gentiles," for while the other Apostles, to a great extent, confined their labour among the Jews, he struck out into the surrounding countries, and proclaimed a risen and glorified Redeemer to the Romans, Greeks, and Asiatics. For this mission he was eminently qualified, having studied under one of the most celebrated doctors in Jewry, and in polish and acquirements could vie even with the refined of Athens. Led away, as the Gentiles were, after their idolatrous worship, and filled with a bloated self-righteousness, it was necessary to impress them with a deep sense of their own insufficiency, and the immense importance of the salvation God had promised for them. Having raised churches in various places, a very natural idea took possession of the minds of many, that as from the Jews the Saviour had come, so everything connected with that peculiarly blessed people was worthy of inquiry into and reverence. This is evident from the tenour of some of Paul's epistles; and therefore it was that he was under the necessity in writing to the Romans, of pointing out the true value of the Jewish law to them. This was the more necessary, too, as many of the Jewish converts endeavoured to force the rites of the Mosaic law upon the Gentile converts, some going so far

as to assert that they could not be saved without being circumcised, (see Acts xv. 1.) Therefore we have the plain language used by Paul, which we have quoted, and many other expressions of a similar character, such as—"By the deeds of the law there shall no flesh be justified," &c., all tending to one point—namely, that the law of rites and ceremonies given to the Israelites was powerless to obtain salvation, and the works connected with the same empty and futile under another dispensation, while the saving power which accompanied it throughout the Mosaic was humble belief in a coming Saviour, practically exemplified by ready obedience to all God's requirements.

That many of the Saints misunderstood the language of the Apostle, and applied it in much the same manner as is done in the present day by professing Christians, is clearly evident from the reproofs and admonitions administered to them by Peter, James, and others. Peter warned them to beware lest they be led astray, in speaking of Paul's writings, "in which," he says, "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Peter iii. 16.) And three years subsequent to the Epistle to the Romans, we find James correcting the misunderstanding that had arisen in very plain and emphatic language. And taking up the exact illustration used by Paul in Romans iv., (that of Abraham,) he, with Paul, shows how "Abraham believed in God, and it was imputed unto him for righteousness" (James ii. 23), inasmuch as his faith wrought with his works, and by works faith was made perfect. Therefore, "by works a man is justified, and not by faith only" (James ii. 22, 24); that is to say, works joined to and the product of faith. But what sort of works? Not the works of the law, but obedience to the conditions imposed by God, through which a full salvation is built up, resting upon the solid foundation laid by Jehovah; and "other foundation can no man lay." Therefore the Apostle directs the Saints to "work out their salvation with fear and trembling." John, "the beloved disciple," who leaned upon the breast of his Divine Master, and drank in those copious draughts of pure love which make his writings come with a sweet refreshing,

to the honest heart, has said, "Whosoever believeth that Jesus is the Christ is born of God," (1 John v. 1,) which modern sectaries triumphantly point to as confirmation strong of their absurd theory, forgetting that Scripture often requires careful comparing with Scripture, to arrive at a proper understanding of it. And besides, believing in Jesus Christ *then* was quite a different thing from believing in him *now*.

Now, faith in the Divine mission of Christ is inculcated from the cradle upwards, and it is considered unfashionable to express a belief opposed to it. Then, to avow faith in the Nazarene was the precursor of stripes, imprisonments, bonds, and death. Therefore, well might John say, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John iv. 15);—not the mere fact of saying that Jesus was the Son of God, but the open confession of Christ, by entering into his Church, through the ordinances he had appointed, based upon their faith in his mission. And that that faith (the same spoken of in the 5th chap. and 1st verse,) was conjoined with other principles, is evident by reading down the chapter. In ver. 6—10, he informs us that Jesus Christ came "not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. For there are there that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one. If we receive the witness [or testimony] of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself." Here he joins baptism in water, baptism by the Holy Ghost, and the blood of atonement, with belief, as inseparably connected with it, and as necessary to produce the inward witness—the Spirit of truth, which beareth witness; thereby inferring that belief requires to be perfected by works before we can be born of God. But if any doubts still existed about the matter, the same Apostle banishes them completely in the following words addressed to the Church at Eph-

sus:—"Remember, therefore, from whence thou art fallen, and repent and do the *first works*." (Rev. ii. 5.) Here can exist no doubt as to his former meaning. The Ephesians had performed certain "works" when entering into membership with the Church of Christ; and these works they were commanded once more to perform, that a renewal of the Spirit of God might bless and strengthen them. They were not called upon to renew their first faith. They still had faith in Jesus Christ; yet, though they had such faith—though they did "believe," heaven was not theirs for ever, unless they hearkened unto the warning voice from heaven; for they were under condemnation, and were called upon to repent, and then do the works by which they had received the witness of Christ, that they might have a renewal of that witness—the Spirit of truth. What works, then, were they called upon to perform after repentance? Peter on the day of Pentecost, Ananias to Saul, Paul to the Hebrews, (vi. 2,) and various others distinctly inform us: To be baptized for the remission of their sins, and through the imposition of hands receive that Spirit which teacheth all things, and is truth. Truly did Samuel say, "To obey is better than sacrifice, and to hearken than the fat of rams." God loves the obedient and humble, and will reward them with blessings unmentionable.

In conclusion, we will say that faith cannot be known to exist without its effects are seen, and God will not recognize nor reward a faith unaccompanied by the works which are required to perfect it. He would not recognize the faith of Abraham till the "child of promise" lay bound on the silent altar, and the uplifted knife was ready to drain the crimson current of life. Neither will he recognize as a saving faith that which is unattended by obedience to the laws and ordinances of the Gospel; and they who teach that belief alone is sufficient to secure salvation will awaken too late, except they repent, to a sense of their awful error, when God visits them with his just indignation for "teaching for doctrines the commandments of men," and neglecting the great salvation offered to them.

AMERICAN ANTIQUITIES,
CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 30.)

(From an American paper.)

"Mr. William D. Frazer writes to the *Cincinnati Gazette* from Winchester, Ind., that half-a-mile north-west of that place there is an old fort, including about thirty-six acres of ground within the fortification. The mound in the centre is about 25 feet high, while the fort or breastwork is only about 15 feet. Directly east and west of the mound are openings or gateways, around which are other forts. A quarter of a mile north-west of the fort is the burying ground, where bones have been exhumed of men that were perhaps ten feet tall. Any man who doubts the latter statement, he says, may call at his office and see the evidence."

From Hall's "*Essay on the History of the North American Indians*," published in 1850.)

"The mounds scattered profusely over the great central plain of the Mississippi have attracted attention chiefly on account of their number and size. . . . It is worthy of remark, that these mounds are usually found in places suitable for the sites of towns; and we think that the largest mounds and the most numerous groups always exist in the most fertile tracts of country, and on the borders of rivers. . . . At some of these places the evidences of former habitation still remain; but many of them are on the open prairie, covered with long grass, and exhibiting no sign of recent population; while others are concealed in the tangled forest, in all its pristine luxuriance, and overgrown with great trees, whose ages may be computed by centuries. They are, therefore, of great antiquity. . . . Another class of remains, of a highly curious character, have recently been discovered in the Wisconsin Territory. These are mounds of earth having the outlines and figures of animals raised in relief upon the surface of the plain. They are very numerous, and the original forms so well preserved, that the respective species of animals intended to be represented are easily recognized. The figures are large—as much as thirty or forty feet in length, and raised several feet above the natural surface."

(From a paper "On the Antiquities of the Old and the New World," read by E. Getty, Esq., before the Natural History and Philosophical Society of Belfast, Feb. 1850; being a Review of Messrs. Squier and Davis's work on "The Ancient Monuments of the Mississippi Valley.")

"The monuments of which it treats consist almost entirely of extensive earthworks

and hill fortifications, bearing indubitable proofs of being the works of a very remote age and of a people of whom no trace is now supposed to be found in the present inhabitants of the New World, but who had attained a considerable advanced state of civilization. There is something of high interest in the contemplation of ancient remains and works of art, under whatever form they may present themselves to our attention; and we cannot, perhaps, spend a few leisure hours more profitably than in the examination of the evidence they afford. By this means, the past progress of the race, after the lapse of ages, becomes gradually unrolled by the hands of careful science, and is placed before us like an extended picture. . . . According to

Messrs. Squier and Davis, the authors of the work now under consideration, the great monuments of the Western United States, which have attracted considerable attention for at least thirty years, and are noticed in a work entitled '*Archæologia Americana*,' consist, for the most part, of elevations and embankments of earth and stone, many of them of great extent, erected with considerable labour, combined with manifest design, and spread over a vast extent of country. They are found on the sources of the Alleghanies, in the western part of the State of New York on the east, and extend thence westwardly, along the southern shore of Lake Erie, and through Michigan and Wisconsin, to Iowa and the Nebraska Territory on the west. We have no record of their occurrence above the great lakes. Carver mentions some on the shores of Lake Pepin, and some are said to occur near Lake Traverse, under the 46th parallel of latitude. Lewis and Clarke saw them on the Missouri river, 1,000 miles above its junction with the Mississippi; and they have been observed on the Kanza and Platte, and on the remote western rivers. They are found all over the intermediate country, and spread over the valley of the Mississippi to the Gulf of Mexico. They line the shores of the Gulf from Texas to Florida, and extend in diminished numbers into South Carolina. They occur in great numbers in Ohio, Indiana, Illinois, Wisconsin, Missouri, Arkansas, Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Georgia, Florida, and Texas. They are found in less numbers in the western portions of New York, Pennsylvania, Vir-

ginia, and North and South Carolina; as also in Michigan, Iowa, and in the Mexican territory beyond the Rio-Grande-del-Norte. In short, they occupy the entire basin of the Mississippi and its tributaries, as also the fertile plains along the Gulf. Ancient works, probably of a similar kind, occur on the Susquehanna river, as far down as Wyoming, in Pennsylvania; and they are also said to be observed in Oregon and California. . . . Mounds of several stages, closely resembling the Mexican *Teocalli* in form and size, broad terraces of various heights, elevated passages, and long avenues, are mentioned among the varieties of ancient structures which abound from Florida to Texas. The mounds are often disposed with the utmost system in respect to each other. Around some of the larger ones others of smaller size are placed at regular intervals and at fixed distances. Some have spiral pathways leading to their tops, and others possess graded ascents like those at Marietta. . . . According to Lyell, one of the mounds at Marietta must be more than 800 years old, for Dr. Hilditch counted 800 rings of annual growth in a tree which grew upon it. 'When we notice,' the authors add, 'all around us, the crumbling trunks of trees half hidden in the accumulating soil, we are induced to fix upon an antiquity still more remote. Did time permit, many other proofs might be adduced.' The notice intended to be given of this American volume would be imperfect, unless mention were made of the stone works that occur, many of them of great extent; as, for example, that near Bournerville, Ross County, Ohio, on the summit of a lofty hill, and embracing an area of 140 acres, the wall measuring upwards of two miles and a quarter in length. Here indications of fire are observable, as also at several other works; for instance, at the North Fork works, where it is stated that the slight wall along the terrace bank is composed chiefly of smooth, water-worn stones, taken from the creek, and cemented together by tough clayey earth. The wall of the square is wholly of clay, and its outline may be easily traced by the eye from a distance by its colour. This appearance is so marked as to induce some persons to suppose the walls were, in certain instances, originally composed of bricks partially baked, but which had, in process of time, lost their form and subsided into a homogenous mass. That they have in some cases been subjected to the action of fire is too obvious to admit of doubt. At one point, in the lower wall of the square, stones and large masses of pebbles and earth much burned, and resembling a ferruginous conglomerate, are turned up by the plough. . . . A most

important class of American works is the fortified hill, which stands at the head of works of defence. It usually occupies strong natural positions, and crowns the bluff headland and high hills with level summits,—sometimes connected by narrow isthmuses with the original table, but occasionally entirely detached. The sides of these elevations are generally steep and difficult of access,—in some cases precipitous and absolutely inaccessible, except by the regular approaches. . . . Nearly 100 enclosures are said to be found in Ross County, Ohio, and 600 mounds. In that State alone the tumuli are reckoned at 10,000, and the enclosures at 1,000 to 1,500; and they are nearly as frequently met with in several other States. It has been calculated that some of these mounds would require the labour of 1,000 modern operatives, with all their mechanical aid and the improved implements of labour, for months to form. . . . It is a striking fact, illustrative of the civilization of the people by whom these works were constructed, that the circular figures are generally perfect circles, and the rectangular perfect squares. 'This fact has been demonstrated in numerous instances by careful admeasurements, and has been remarked in cases where works embrace an area of many acres, and where the embankments or circumvallations are a mile or upwards in extent.' There is one deduction to be drawn from the fact that the figures entering into these works are of uniform dimensions, which is of considerable importance in its bearing upon the state of knowledge among the people who erected them: It is, that the builders possessed a standard of measurement, and had some means of determining angles. . . . A large—perhaps the larger portion of the enclosures are regular in outline, the square and the circle predominating. Some are parallelograms; some ellipses, others polygons, regular or irregular. . . . The square and the circle often occur in combination, frequently communicating with each other, or with irregular works directly, or by avenues consisting of parallel lines of embankment. Detached parallels are numerous. But we not only find accurate squares and perfect circles, but also octagons, of great dimensions. . . . The great mound in the vicinity of Miamisburg, Montgomery County, Ohio, is 68 feet in perpendicular height, and 852 in circumference at the base, and contains 311,358 cubic feet. A truncated pyramid at Cahokia, Illinois, has an altitude of 90 feet, and is upwards of 2,000 feet in circumference at the base. It has a level summit of several acres area. The great mound at Selsertown, Mississippi, is computed to

cover six acres of ground. The mounds to the south are much larger than those to the north. . . . The works of art found in the mounds are very various. The articles of pottery are described as being much superior to anything the existing tribes of Indians are capable of forming, and rather resemble the specimens brought from Peru."

(To be continued.)

PASSING EVENTS.

GENERAL.—Advices from Rome state that the guard of the Capitol had been increased by the admission of young noblemen into its ranks. A Brussels paper says a telegram received at Athens from Crete affirms that 100 families of the Cavae have claimed the protection of the French, and embraced the religion of the West. The official Vienna *Gazette* has just published an imperial decree, which enacts that, in judicial proceedings, the testimony of Jews shall be regarded as of the same value as that of Christians: the measure is considered as preliminary to one according to Jews the same civil and political rights as are enjoyed by members of other religious communities. A fresh manifestation has occurred at Copenhagen against the new Cabinet, so that an armed force was required to restore quiet; among those arrested were persons of superior rank. A late despatch from the Spanish army in Morocco report the Spaniards as masters of all the positions of Cabo Legro, who, after having obtained a complete victory, were commanding all the heights of the valley of Tetuan.

MEMORABILIA.

LORD MAYORS.—There are three Lord Mayors in the United Kingdom—the Lord Mayor of London, the Lord Mayor of York, and the Lord Mayor of Dublin.

LONGEST CANAL IN THE WORLD.—The longest canal of any country in the world is the Imperial, in China, which is 920 miles in length.

FIRST ENGLISH NEWSPAPER.—The name of the first newspaper issued in England was "*The English Mercurie*," which was printed in London in the year 1588.

RELATIVE HARDNESS OF METALS.—The following is a scale of the comparative hardness of different metals:—Cast iron, 1·000; wrought iron, 0·948; platinum, 0·875; copper, 0·301; aluminum, 0·271; silver, 0·208; zinc, 0·183; gold, 0·167; cadmium, 0·108; bismuth, 0·52; tin, 0·27; lead, 0·10.

MENTAL ARITHMETIC.—The price of one article being given in pence or shillings, the value of any number may be found as follows:—If the given price be in pence, reckon the number of articles as pence, reducing them to shillings (and pence, if any over), and multiply by the pence in the given price. If the given price be in shillings, reckon the number of articles as shillings, reducing them to pounds (and shillings, if any over), and multiply by the shillings in the price.

ECCLESIASTICAL COUNCILS.—The more ancient Church Councils were the eight Eastern Councils, convened by the Emperors,—namely, at Nice, in the year 325; at Constantinople, in 381; at Ephesus, in 431 (or 434); at Chalcedon, in 451; at Constantinople, in 553 (or 556); at Constantinople, in 680 (or 681); at Nice, in 787; at Constantinople, in 869 (or 870). Those of later date were the ten Western Councils, convoked by the Popes,—namely, the Lateran, in 1123, 1139, 1179, and 1215; Lyons, in 1245 and 1274; Vienne, (in Gaul), in 1311; Constance, in 1414; Florence, 1439 (or 1442); Lateran, in 1512; Trent, in 1545.

THE BRITISH ROYAL FAMILY.—The Royal Family at the present time consists of the following personages:—Her Majesty the Queen, Alexandrina Victoria; His Royal Highness the Prince Consort, Albert Francis Augustus Charles Emmanuel; the Princess Royal, Victoria Adelaide Mary Louisa (consort of Frederick William, Prince Regent of Prussia); the Prince Royal, Albert Edward, Prince of Wales; Princess Alice Maud Mary, Prince Alfred Ernest Albert, Princess Helena Augusta Victoria, Princess Louisa Carolina Alberta, Prince Arthur William Patrick Albert, Prince Leopold George Duncan Albert, and Princess Beatrice Mary Victoria Feodore.